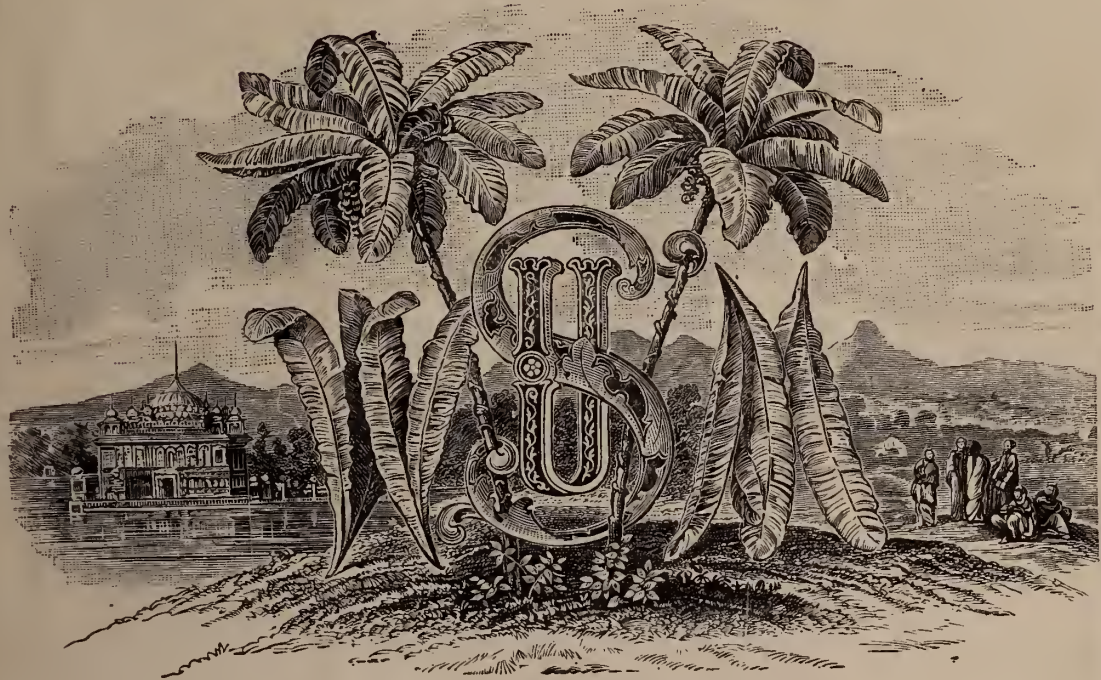


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VOL. 31

THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

MARCH, 1900

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TABLE OF CONTENTS

IN EASTERN LANDS.

Chapel Dedication. Miss Elizabeth Irvine.	4
Our Drug Room. Miss M. Berninger . . .	5
Fruits of a Summer. Miss S. A. Pratt . . .	5
A Year's Outcome. Miss Clara M. Beach . . .	6
Service for Natives. Miss Jennie S. Mudge.	6

HOME NOTES.

Annual Meeting	7
The Changed Aspect. Miss M. E. Thalheimer	7
The Weight of Glory. Rev. George Matheson, D.D.	8
Old Calendars	8
Century Fund	8

FOR MISSION BANDS.

"Out of the Mouth of Babes." E. Irvine . . .	9
How My School Came. Miss Taylor	9
A Game of Cricket in India. Florence E. Frith	10
A Widow in Madagascar	10

ITEMS OF BUSINESS.

Treasurer's Report	11
Take Notice	12
Important	12
Endowed Beds	12
Life Members	12
Concerning Mission Boxes	13
Addresses of Missionaries	13
Leaflets	13

THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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MARCH, 1900.

NO. 3.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

GRADUATES of the University in Madras are seeking to revive Buddhism in Southern India, claiming that many low castes among the Hindus, being prohibited from reading the Vedas, and having no religion, are anxious to be admitted into the Buddhist church.

THE Government of India has adopted resolutions whereby "advanced education must be left more and more to private effort, and gradually to withdraw from direct management of secondary schools." Only one government school will be kept up in each district to serve as a model.

BOTANICAL research is being carried on extensively in Ceylon, and students desiring to carry on scientific study find a place for it in Paradeniya, where a laboratory has been attached to the buildings, including all varieties of tropical vegetation.

STRONG appeals are made by the Y. M. C. A. of India for places, attached to railroad centres, where the employees can receive religious instruction. In our new station, Jhansi, one worker is established who seems to have become "the Christian leader of the community."

OUR missionary, Miss Melvin, writes: "In the interior of China, when a new church was opened, one of the natives said, 'This building does not belong to the foreign teachers, neither does it belong to the Church members, it belongs to God; He built it for us, and He is constantly going to manifest His glory in this place.'"

THE United States Ambassador to China in a recent address in Shanghai said: "Since coming to China, I appreciate mission work infinitely more than I have ever done before. Your work would be more appreciated at home if the people only knew the dangers and trials the missionaries undergo among these stubborn people. It takes great courage for a soldier to place his name on the muster roll in these days; but it requires an immeasurably larger amount of heroism and courage to do this work; and I wish to express my admiration of your devotion to humanity and to God, that I have witnessed since I came to this land."

IT is the testimony of Rev. Griffith John, during a missionary career of forty years, that a vast work is "going on, in Hunan, China. There are thousands of inquirers there, and in one visit we baptized one hundred and ninety-two persons, and could have baptized hundreds more in our twenty-two places of worship."

ITAKE it that a great part of this earthly tuition and discipline is not more to work out the evil that is in us, than to prepare us to receive what God has in readiness to give us. I cannot otherwise interpret the great and terrible withholding seen in the vast majority of lives; this fearful negative must mean a gracious positive.—
Rev. T. T. MUNGER.

IN EASTERN LANDS.

CHINA—SHANGHAI.

CHAPEL DEDICATION.

By Miss ELIZABETH IRVINE.

SABBATH, December 10th, was a most notable day in the history of our Woman's Union Missionary Society in China, as it was the dedication of the Mrs. Alfred Van Santvoord Memorial Chapel in Shanghai.

No one can quite so fully appreciate this new step in the record of our mission as Dr. Reifsnyder, who has labored so incessantly in the work here since 1881. Our hearts were lifted in gratitude to God as the early morning dawn brought to us tokens of a perfect day; echoed by one and another as it drew to a close, "Was it not a perfect day?" "How beautifully everything has passed off!" It would have done your hearts good to have had a peep into the faces of missionaries and native Christians, who entered into the spirit of the service most heartily.

We gave up our regular Sunday-school and morning service, and devoted the time entirely to the children, Dr. Reifsnyder presiding. A very appropriate exercise had been arranged by Miss Strain and Miss Berninger, and some special hymns were sung for the occasion, in which the children joined very heartily and intelligently. You can hardly appreciate what it means for the children of heathen parents to enter into the spirit of such hymns as "Jesus bids us shine," "Trust and Obey," when you recall your own familiarity with these words from your earliest recollection.

Five of the oldest girls in the Boarding School recited selections from Scripture on dedication, beginning with the Altar and Tabernacle, God's first meeting place with man, and the Temple for which David planned, completed by his son Solomon. Then God's promises to meet with us in our own church, leading up to the highest thought of all, that our bodies were God's temple, and the heart of man His dwelling place, which we ought to dedicate to Him.

It was an impressive sight, as we listened to the beautiful words, and noticed

with what grace and expression these girls acquitted themselves, trammelled as they are by customs, social and religious, which have been woven around the womanhood of China for centuries. You can little appreciate in the slightest degree the great chasm which lies between the life of a heathen girl in China, where her days are passed in seclusion, and that which Christianity offers her, with its freedom to think and to act for herself.

Miss Mary Irvine spoke, and brought before the children the meaning of dedication, impressing upon them the fact that our new building was given us as a gift from God, and contrasting it with the heathen temple and service, emphasizing the thought that it was not a place in which to set up idols and burn incense, or buy and sell. Mrs. Dzau then followed, giving some very good thoughts to the children.

Mrs. Tae, our senior Bible woman, added a few touching remarks, having been identified with us in the work here from its earliest history, and knowing from experience something of the difficulties of Christian work among her own countrywomen. The offering being taken, Mrs. Tsu, the matron of our Boarding School, prayed fervently that the real meaning of what had been recited might be laid to heart. After singing the doxology, we adjourned until the afternoon.

The afternoon service was opened promptly by Miss Irvine, Consul-General Goodnow seated at her right, and Dr. Reifsnyder at her left. The church was packed to its utmost capacity with our Chinese brethren and sisters, long before the hour for opening had arrived. It was with the utmost difficulty that our special speakers were ushered to the platform. You must see a Chinese crowd to appreciate what it means. The wadded winter garments which the women wear demand more than an ordinary space on such an occasion.

After the opening hymn, Scripture, and prayer, Dr. Reifsnyder spoke in English, for the benefit of our missionary guests, of the time when our Woman's Union Missionary Society was first incorporated, giving a general summary of what it had accomplished. She made special reference to Mrs. Thomas C. Doremus, the mother of our Society, and of her determination and untiring zeal for China.

Our American Consul, General Goodnow,

in a few appropriate and well-chosen words spoke of his high appreciation of the work which the Woman's Union Missionary Society was doing in and around Shanghai, and of the great esteem in which it was held by the Chinese as well as the foreign community. He reminded us of the far-reaching character of the mission through the Margaret Williamson Hospital, which was an ever-widening influence because of the patients who come for treatment from great distances.

He related an incident which had lately come under his own observation in connection with work among the women of China, and gave it as his reason for speaking so commendingly of this Society, that it reaches the homes of China, which, he added, "I believe strikes at the very centre of national reform in the Chinese Empire. Recently I asked a leading Mandarin what class of people most largely supported the temples in China. He answered, 'The women. As in our own country, the women are the more religious sex. Therefore, I believe that this Society has begun at the right point in working among the women, in touching the home life, which is to be the strongest leavening power in the reformation of China.'

After singing "All hail the power of Jesus' name," Rev. J. C. Ferguson, of the Nan Nyang University, made a brief address in Mandarin on the subject of giving, and referred briefly to the donor of our new chapel. Mrs. Dzau, one of our Bible women, was then called on, who, according to true Chinese politeness, prefaced her remarks by an apology for the weakness of women, but proved the strength there is in womanhood to accomplish great things for the Kingdom of God in this land. "The hospital," she added, "is known among the Chinese Christians as 'John the Baptist,' and is truly very significant."

Rev. W. B. Burke, of the Methodist Episcopal Mission South, cheered our hearts as we heard him relate his own impressions of the character of our work, as one who had observed with interest its growth since his first coming to China, having lived not far from Shanghai. He re-echoed the words of our Consul-General, in making special reference to the far-reaching nature of our work in the surrounding country in connection with our hospital, and further stated, "I

know of no hospital in China from which come such large spiritual results." The meeting closed with singing the doxology and a benediction.

JAPAN—YOKOHAMA.

FRUITS OF A SUMMER.

By Miss S. A. PRATT.

SITUATED among the mountains in the central part of Japan is the picturesque village of Ikao, famous for its mineral waters, from prehistoric times. The people are simple in their habits, and know really nothing of Christianity. The temple adjoins the school building, and the children are brought up in the faith of their ancestors.

One summer two foreign ladies rented a house in Ikao, and, as they walked about the village and surrounding country, scattered tracts, and tried to teach the people of Christ. About eight miles from Ikao is Lake Haruna, considered by many travellers the most beautiful place in Japan. Along the roadside leading to this spot, perhaps one mile apart, are small houses where visitors can rest for a time and be served with tea made from burnt wheat, which is very refreshing.

In the second tea-house from Ikao lived a woman named Tanaka, with her son and daughter. Several years before this, when her husband was alive, he was accustomed to take trips to large villages some distance away, to buy household necessities. Upon one of these trips he bought three books at a second-hand store, not knowing what they were, and took them home.

Arriving at home, he showed his purchases, and the books were placed upon a shelf, and soon apparently forgotten, although a few times Mr. Tanaka opened them and read a little. After the husband's death, the books were never opened, and remained upon the shelf. One day the servant of the foreign ladies, who was a Christian, went to visit Lake Haruna, and on the way stopped at this tea-house to rest. She saw the books, and instantly recognized them as parts of the Bible.

For the first time, Mrs. Tanaka learned that she possessed a Bible, and what it was, and what it taught. The servant told Mrs.

Tanaka, as best she could, about Christ, and when she returned from Lake Haruna she was accompanied by Mrs. Tanaka, who was anxious to know more of the new teaching. She seemed to enjoy listening, and even if the weather was unfavorable, would walk to Ikao that she might be taught. When the missionaries returned to their homes, Mrs. Tanaka went with them and received more instruction, and, apparently having become a Christian, was baptized. When she returned home, she told her son and her daughter what she had learned, but could not read the tracts or books. Her friends and relatives thought her very foolish to believe such a religion, and did their best to turn her from it, but she told them of peace in her heart which they did not have.

Mrs. Tanaka's son was accustomed to work in the field every day, and one day he became so ill that he was obliged to remain in bed for some time. The doctor said he might recover, but would probably become a cripple for life. The man became completely discouraged, and now his mother felt that this was her opportunity to speak of Christ, who had all power to heal him.

The son recovered, to the astonishment of his friends, but the faith of the mother was strengthened. When we visited Ikao, we hunted up Mrs. Tanaka, and now she joyfully comes to our house to be taught the way of God more perfectly. We are teaching her to read, in order that she may be better fitted to teach others. She is always present at my Sunday service, and is most interested, remembering what she hears.

This shows how God can and does save and keep those who trust in Him, even in the most adverse circumstances.

INDIA—CAWNPORE.

A YEAR'S OUTCOME.

By Miss CLARA M. BEACH.

DOORS are open to us on all sides, and work presses so greatly that we long for more missionaries. In our evangelistic trips we never before had such crowds to listen to the Gospel. We used the magic-lantern, and where the villages were near together the people followed us from place to place.

The Mary A. Merriman School has been very full, and now half the orphans are able to read God's Word for themselves in Hindi or Urdu. We devoted one week to daily meetings for prayer and Bible reading, with definite personal work for each girl. We realize as they advance in years the responsibility of pressing home the religious truths taught seems to grow in importance. We notice great changes for the better in the older girls, and among the women I rejoice that they have taken greater responsibility, and thus saved me many an hour for more important work. Having seven hundred and eighty-one pupils to look after, and fourteen women, we need more definite prayer for the needs.

SERVICE FOR NATIVES.

By Miss JENNIE S. MUDGE.

ON our last day of prayer, I held my first service for the natives, Miss Beach interpreting for me. It is an unsatisfactory way of preaching the Gospel, but if one can do no better, it is preferable to not reaching them. I am becoming more accustomed to the sounds of words, and find that month by month I am making progress. On one of the especial bathing days, I accompanied our missionaries to the ghats. This is one of the most interesting kinds of work we do, for there is such opportunity to sow the seed among the crowds of women who gather there! We go with bags full of Gospels and leaflets, which we sell and give away. We found plenty of women willing to take the tracts, and a number who were willing to pay for a Gospel. I am always glad when we can get the Word into the hands of these women, as I can feel sure that this will not return void, but will be blessed in some way to those who read it.

We sang several times—and each time had a group of interested women listening to us. Then Miss Beach or Miss Davies spoke about the hymn, and told of the only real cleansing for sin. I think this way of preaching Christ must be most fruitful, if one can speak the language, and talk to the women quietly. I long to be able to do this. It is most interesting to see different classes of women together—but a sad sight, as one realizes how much effort they are making to find cleansing for sin, and all to no purpose.

HOME NOTES.

ANNUAL MEETING.

THE Thirty-ninth Anniversary of the Society, held in the Bible House, January 18th, showed no diminution in numbers and interest from preceding years.

Miss Easton, who led the morning devotional hour, reminded us that we were never so Christ-like, as when engaged in intercessory prayer, seeing "He ever liveth to make intercession for us." The topics of the Prayer Calendar were followed, every missionary and every field being named, not forgetting the home-workers and the treasury. A "spirit of grace and of supplication" was evident, and the work of the year will surely feel the blessing of this hour of prayer.

The spirit of fervent and effectual prayer was also evident in our friend, Rev. Dr. Sabine, who opened the exercises of the afternoon.

Of the speakers, one of our managers, Miss C. L. Clarke, who has recently returned from a trip around the world, taking in all our mission stations, gave us missions from the standpoint of a tourist. We wish that more of our friends might become world tourists if, like Miss Clarke, they would take with them Christian cheer and fellowship for the isolated and lonely missionaries abroad, and bring back with them a store of vivid and moving pictures of heathendom, to arouse interest and sympathy in the workers at home.

Miss Davis, of the Presbyterian Mission in India, made us realize how Brahminism, which some are ready to call a beautiful religion, crushes out all natural affection and family life, destroys humanity, and separates from God. Not education nor civilization can help its devotees: only the preaching of the Gospel.

Mrs. Jessup, of the Syrian Mission of the Presbyterian Board, spoke upon missions from a spiritual standpoint, and gave us a glimpse into the inner-heart life of our missionaries. We are apt to confine our sympathy to physical privations and hardships, not realizing that the loss of Christian privileges, and the constant pressure of heathenism upon the spirit, are harder to bear.

So we came back, at the close, to the thought with which the meeting opened:

the need of waiting upon God for success in our work. Perhaps a gauge of the interest of the meeting may be found in the fact that the collection brought a larger amount than for many years previous. M. P. E.

THE CHANGED ASPECT.

By Miss M. E. THALHEIMER.

(From Cincinnati Br. Report.)

IT is a little curious to find in secular magazines, and from the least appreciative of writers, such ample recognition of the work that has been accomplished by missionaries. As it was long ago said, that the Hebrew Prophets were the first philosophers of history, so it may be very truly said that Christian missionaries, without any cant of Liberty, Equality, and Fraternity, have been pioneers of universal human brotherhood, and, transcending barriers of caste and race, have exemplified the finest cosmopolitanism of the century. Every missionary home is a "settlement" of the most advanced and improved sort. Every real social reform, which the humanitarianism of our age demands, has been inaugurated, and to a great extent achieved, in and about our mission stations. Hospitals, opium refuges, even leper settlements, schools, colleges, seminaries, without any flourish of trumpets, or exorbitant expenditure of money, have sprung from the simple teaching and appreciation of the Gospel of Christ, as a flower springs from the seed. And unless the seed were first planted, there is little use in setting a flower in the earth. Our own civilization is rooted in Christianity; it has buffeted its way through the centuries against many a rough blast of heathen barbarity, and is only just coming to its flowering and fruitage, as we hope. With the best of intentions, we cannot give to degraded nations the results of our civilization; they are always fatal at first. "You must convert your man before he will use the steel plough." Our missionaries work with, and upon, the profoundest motives; they deal with causes, and the results, if slower to appear, are more lasting.

As a society of women, we have little to do with the larger problems of statesmanship that the representatives of older Boards must grasp. But, we have a great compensation in the comparative simplicity of our

methods. We have only to carry light to souls in shadow, and love to the sad victims of harsh and cruel oppression.

THE WEIGHT OF GLORY.

By REV. GEORGE MATHESON, D.D.

("An eternal weight of glory."—2 COR. iv., 17.)

"A WEIGHT of glory!"—that is a very strange expression. We commonly associate a weight with oppressiveness. It is something which keeps us down, prevents us from flying into the air, restrains the exuberance of joy. Is it not singular that such a simile should be taken to mark the advent of *glory*? Should we not expect to hear of triumphant wings? I can understand the significance of the words, "They shall mount up as eagles." I can see the force of the command, "Lay aside every weight, and run"; but why speak of the Lord's joy as a *weight* of glory?

Because, my soul, the joy of thy Lord is a weightiness. The transit from earth to heaven is not an emancipation from care; it is an emancipation from care about *thyself*. He only empties thee, that thou mayst be filled again—filled with a higher care, love's care. There is a weight which is only felt in heaven, and which is heaven's glory; it is the labor of love. It has hardly begun here; it is the praise that "*waiteth* for God in Zion." There is a burden which has long deterred thee from lifting *God's* burden; it is the thought of thine own morrow. From that weight thy Lord fain would set thee free. But why? Not that thou mightst be a winged butterfly, flitting from flower to flower. Nay, but that thou mightst bear a larger weight—the weight of humanity—Christ's weight of glory. The joy of thy Lord is not a bird's song; it is a heart's enlargement. The risen Christ remains not in the garden; He must ascend to the cares of His Father. Thy weight of responsibility will be thy weight of glory.

REV. GEORGE MÜLLER says: God's real answers to prayer are often seeming denials. Beneath the outward request He hears the voice of the inward desire, and He responds to the mind of the Spirit rather than to the imperfect, and perhaps mistaken words in which the yearning seeks expression. Moreover, His infinite

wisdom sees that a larger blessing may be ours only by the withholding of the lesser good which we seek; and so all true prayer trusts Him to give His own answer, not in our way or time, or even to His own unexpressed desire, but rather to His own unutterable groaning within us, which He can interpret better than we.

OLD CALENDARS.

MISS E. IRVINE writes: "The box packed with a large assortment of beautifully selected picture calendars gave me a great surprise. I take the earliest opportunity of thanking the many kind friends who responded, so promptly to my request which appeared in the MISSIONARY LINK of April. It was an added joy on opening the box to find in almost every package a little note from the contributor, and to learn of those who were really longing to know of some little thing they could do in the way of helping to spread God's kingdom in China. All cannot enter the battlefield; there are some needed at home to stay by the staff.

"Am I asking too great things of those who contributed these picture calendars, when I ask you to follow them with your prayers, that the printed text may be blessed, not only to the one who receives it, but also as the words of God are carried into the remote places, where the Living voice has not been heard, to proclaim the 'Glad Tidings of Great Joy' which are for *all* people"?

CENTURY FUND.

A LOYAL friend in Washington, D. C., who has been a generous contributor from our organization writes: "It is really a great happiness to me that I am permitted to help forward the 'Century Fund' movement. I thank you much for writing me so fully of it. I hope I shall see in the MISSIONARY LINK, from time to time, the progress the Fund is making. I remember that you are probably either at the annual meeting, or busily preparing for it; and my prayer is that you may have a most successful and encouraging meeting. In the early days of the Society I attended several meetings at the house of Mrs. Doremus, and was always greatly interested. She is probably an interested spectator to-day of all your proceedings."

FOR MISSION BANDS.



A BUDDHIST PRIEST.

"OUT OF THE MOUTH OF BABES."

By E. IRVINE.

AN old woman died next door to our Bible School, and as the family were heathen, they called in the priests to burn incense and offer prayer for her departed spirit. The more wealthy the family, the more paper money will be burned, and more prayer offered by the well-paid priests. The members of the family make offerings to the dead, and, kneeling often, they wor-

ship before the tablets, and food is placed on the table. A little child of about four years, belonging to one of our Christian women, entered the room one morning during the hour when this ceremony was being performed. The daughter-in-law said to him, "Come along, and kneel down with us," whereupon the little fellow refused. The woman urged him to do so, as an act of Chinese politeness; but the little fellow persistently refused, saying, "I have been baptized, and I cannot bow down and worship." The woman added, "Oh, that does not matter." "My Heavenly Father would be angry," he answered; and so he won the victory. This is a little matter, but it shows how a child is being influenced unconsciously by what he sees about him. The mother was not aware that her child knew anything about Christian custom.

I have heard this little fellow singing at the top of his voice, "Hallelujah, Thine the glory, Hallelujah, Amen." The heathen neighbors shout to him to stop, as they do not enjoy Christian hymns from a little boy of his age.

HOW MY SCHOOL CAME

By Miss TAYLOR (of Beyrout).

MEETING some mothers, I asked why their daughters did not go to school. Their reply was: "If you will open one we will all go to it," and they named over fifteen girls who would come. Then I said, "Bring fifteen to-morrow, and I will begin school among you." "Where?" they asked "Just where you are," I answered. They were sitting making buttons on a little mat under the mulberry trees.

It takes them from sunrise to sunset to make a hundred buttons, for which all they got was one piastre (about four cents), and out of this they had to clothe and partly feed themselves. It was very interesting, watching them making the buttons from pieces of

rag, which they rolled into little hard balls and then worked over with native blue cotton, holding the needle in a very peculiar way.

I took each girl separately to the task of learning the Aleph, Be, and we mastered half of the alphabet the first day, and a verse of "Le Mauselom Majeed," which they sang with sweeter voices than I had ever heard.

The second day I took my Bible, and when we had finished the Aleph, Be, card, and had learned more verses of our hymn, mothers and girls learned by heart what God did the first six days, as written in Genesis, and how He rested on the seventh. I can hardly tell whether the mothers or the girls were the more pleased with themselves.

In the afternoon, before closing, I told the mothers I wanted to teach the children a little prayer, if they did not object, and that I would first read it to them. From that day to this, the Lord's Prayer is repeated at least twice every day in our schools, at morning and evening prayers.

At the end of another week, I was offered a large room, which was soon filled to overflowing. Here the sound of our morning hymn brought in mothers, grandmothers, and babies in arms, while boys and girls soon filled the open windows and remained during the Scripture reading, and heard the girls answer questions from the portion read.

One day, as I was going to the city, I met a boy with a tray of bread on his head, who, when he saw me, began singing one of the children's hymns. "My boy," I said, "where did you learn that?" He promptly replied, "At your own schoolroom window."

In these first days we sat on mats. Afterwards we got benches, and as no girl at that time would drink from any vessel of mine, each brought her own. Then we got a Moslem boy to bring us water, but, before drinking after their neighbor, they first blew a strong breath over the basin, then over the right and left shoulder. They learnt in time that the evil spirit was within them.

I remember looking down the forms on which fifty or sixty sat, and my inward thought was, surely the Lord will not let me spend my strength for naught.

A few days after this, the father of one of our girls sent a message to me saying he had been sick for a week, and would I come and bring some of the children to sing to him? I saw that what I had to do was to sow, and leave the result to the Holy Spirit.

A GAME OF CRICKET IN INDIA.

By FLORENCE E. FRITH.

HOW would you like to see a game of cricket played in Indian fashion during the rainy season? Away over on that paddock, a crowd of boys are gathering for their game, and although the rain is falling, they do not mind: certainly their clothing will not spoil by either rain or mud. One good point is they have but little to spoil. We notice that one boy possesses a coat, while another has an old umbrella.

Now the game begins; the backstop coolly stands holding the open umbrella over the batsman, and when the ball happens to go a bit wide of the mark, down comes the umbrella to the ground, and away goes the boy after the runaway ball. Presently the plucky little batsman is put out, and as he modestly throws down his bat, one of his companions, stepping up, helps him into the depths of the coat; however, he does not remain in possession very long, for as soon as the next man goes out, No. 1 is divested of the coat, and No. 2 is helped into it. So the game continues, the umbrella and coat seeming to play the most important part.

A WIDOW IN MADAGASCAR.

UPON the death of any man of position in Madagascar, the wife is dressed in all her best clothes, and covered with her silver ornaments. As soon as the family enter the house they begin to revile her with most abusive language, telling her that she is virtually the cause of his death. Then they strip her of her clothes, tearing off with violence the ornaments; they give her a coarse cloth, a spoon with a broken handle with which to eat, and a dish with a foot broken off; her hair is dishevelled, and she is covered up with a coarse mat, and under that she remains all day long, and she may not speak to any one who goes into the house. She is not allowed to wash her face or hands, but only the tips of her fingers. She endures all this sometimes for a year, or at least for eight months, and even when that is over, her time of mourning is not ended for a considerable period. She is not allowed to go home to her own relations until she has been divorced by her husband's family.

S.

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from January 1 to January 31, 1900.

NEW HAMPSHIRE.

Concord.—Concord Br., Mrs. E. C. Eastman, Treas., toward support of "Fanny E. Minot," Cawnpore Orphanage, 10.00; Mrs. H. K. Morrison, for Mrs. C. Emerson, Allahabad, 30.00.	
Total,	\$40 00
Sanbornville.—Miss H. Dow, for Miss Gardner's work,	50 00
Wakefield.—Mrs. Samuel Yeaton,	51 00
Total,	\$141 00

MASSACHUSETTS.

Amherst.—Mrs. A. D. Morse, for M. A. Merri-man School, Cawnpore,	\$10 00
Boston.—S. Ward & Co. (money refunded), to Melvin,	5 52
Boston Br., Mrs. H. Johnson, Treas. ; Mrs. M. H. Peabody (Calais, Me.), per Mrs. H. T. Todd, for child, Allahabad,	30 00
Mrs. M. G. Pigeon (East Derry, N. H.), for Mrs. Robinson, Allahabad,	20 00
Mrs. E. R. Gould, 1.00; Mrs. H. B. Rogers, 1.00. Total,	2 00
Mrs. Chas. R. Jones,	100 00
Mr. Elbridge Torrey,	350 00
Mrs. E. Torrey, for child in Cawnpore Orphanage, 20.00; general work of society, 130.00.	150 00
Total,	5 00
Mrs. E. Crosby, for Century Fund,	32 00
Mrs. E. Crosby, coll. : Miss A. J. Mulford, for Bible Reader, Japan, 30.00; Century Fund, 2.00. Total,	30 00
W. Girls' Reading-Room, Montreal, per Mrs. E. Frost, for support of "Emma Barber," Calcutta,	4 00
Primary Dept. First Ch., Berlin, per Rev. A. P. Pratt, for Miss S. A. Pratt, Yokohama,	20 00
Cambridge.—Mr. Geo. L. Paine, for boy in Allahabad,	61 00
Haverhill.—Zenana Society, Miss S. N. Kittredge, to constitute Miss E. S. Elliott Life Member,	7 45
Lowell.—Kirk St. Ch., Mr. A. L. Thompson, Treas., for Miss Melvin, Shanghai,	25 00
Northampton.—Mrs. L. C. Seelye, for Calcutta Orphanage,	10 00
Springfield.—Mrs. A. S. McClean, for medical work in M. W. Hospital,	
Total,	\$861 97

CONNECTICUT.

New Haven.—Mrs. F. B. Dexter, for Theodosia D. Wheeler scholarship, Calcutta,	\$30 00
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NEW YORK.

Brooklyn.—Mrs. V. A. R. Morehouse,	\$2 00
Miss E. I. Dauchy,	5 00
Mrs. H. Audley Clarke, for "Cassie Clarke" scholarship, Yokohama,	5 00
Miss L. W. Pierson, for "Charity," Calcutta Orphanage,	20 00
Mrs. R. W. Forbes,	10 00
Corona.—"Leverich Mem'l Band," Mrs. M. Le Forte, Treas., for Bible Reader, Japan,	15 00
Ithaca.—Presb. Ch. collection, per Miss J. L. Hardy,	39 10
New York City.—Mrs. R. K. McHarg, Bethlehem Chapel, per Miss E. M. Pendleton, toward support of Ong Ling, Bridgman Mem'l Home,	12 21
Mrs. Henry Eagle,	1 00
Miss C. de Nottbeck, for Bible Reader, Calcutta, in memory of Miss Eliza Dean,	50 00
Mr. H. P. Fullerton, for Miss E. May, Allahabad, Union Band, Madison Sq. Ch., per Mrs. Z. S. Ely; Mrs. W. H. Barbour, 1.00; Miss A. Lent, 10.00; for Miss Crosby's work. Total,	11 00
In Hospital, Jhansi, "Mary S. Ackerman Hoyt Mem'l Bed" by her sister, Maria A. Hoyt, Subscriptions to <i>Missionary Link</i> , Miss H. L. Kingsbury, Treas. (see items below),	600 00
Collection at annual meeting,	26 76
Miss H. L. Kingsbury, for Century Fund, 5.00; general work, 5.00. Total,	65 62
White Lake.—"Zarephath Circle" of King's Daughters, Mrs. M. A. B. Waddell, Pres.,	10 00
	5 00
Total,	\$907 69

NEW JERSEY.

Chatham.—Mrs. R. H. Allen, 25.00; Oak Ridge Band, 5.00; for Century Fund. Total,	\$30 00
East Orange.—Mrs. F. W. Van Wagenen,	10 00
Morristown.—Morristown Aux., Miss M. H. Maury, additional for salary of Miss Harris,	21 00
Newark.—Miss H. E. Burnet,	1 50
Newton.—Byington Mem'l Band, Miss M. F. Kanouse, Treas., for Zenana work, India,	20 00
Phillipsburg.—N. End For. Miss. Society, Miss K. F. Beam, for Funa Koshi Chi Ye, Bible Reader, Japan,	15 00
Roselle.—Union Mission Band, per Mrs. D. W. Berdan, for Miss Gardner's work,	20 00
Short Hills.—Mrs. H. A. Buttolph,	10 00
Summit.—Mrs. F. S. Phraner,	50 00
Total,	\$177 50

PENNSYLVANIA.

Allentown.—Mrs. A. J. Breinig, for Mary Singh, Rae Bareli,	\$30 00
Mrs. H. R. Breinig, for Miss E. M. Swift, Madura,	25 00
Easton.—Miss E. F. Randolph,	5 00
Germantown.—First Presb. Ch. S.-S., quarterly payment for Gertrude Helen Leake scholarship, Calcutta,	7 50
Philadelphia.—"Door of Hope" Rescue Band, per Miss C. E. Gray, for child, Cawnpore Orphanage,	10 00
Mrs. J. Howard Smith,	12 00
Mrs. Chas. M. Morton,	25 00
Robesonia.—C. E. Society, per Mrs. S. E. Keiser, toward support of Yoch Ngoo, Shanghai, 10.00; Century Fund, 1.00. Total,	11 00
Scranton.—Scranton Br., per Rev. G. L. Alrich, Y. P. S. C. E., Grace Ch., for Jane, Cawnpore, 15.00; Pastor's Bible Class, for Anna Joseph, Cawnpore, 10.00; Jr. C. E. and Girls' Miss. Band, for Yung Nae, 16.18. Total,	41 18
Westchester.—New Year's gift for the Master,	4 00
Total,	\$170 68

DELAWARE.

Port Penn.—Miss S. B. Cleaver,	\$2 00
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WASHINGTON, D. C.

Mrs. W. S. Gilman, for general work, 30.00; Century Fund, 25.00. Total,	\$55 00
Miss Jane Read,	10 00
Total,	\$65 00

OHIO.

Austinburg.—Miss Lottie Andrus, for freight on box to Mrs. Ada Lee, India,	\$2 00
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ILLINOIS.

Chicago.—Chicago Br., Mrs. O. F. Avery, Treas. ; Mrs. L. S. Gorton, in memory of her mother, Mrs. Gen. Stager,	\$25 00
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MICHIGAN.

Fremont.—Mrs. John Hoekje,	\$2 00
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CALIFORNIA.

Los Angeles.—Miss Julia A. C. Harmon,	\$5 00
Pasadena.—Per Miss M. C. Lathrop; Mrs. Robinson, for famine sufferers, 5.00; Mrs. Case (Charles City, Iowa), 25.00; Mrs. Gardner, 1.00; Miss Ward, 10.00; Miss M. C. Lathrop, 9.00; all for work in India, and to constitute Miss Grace R. Ward Life Member. Total,	50 00
Total,	\$55 00
Grand total,	\$2,439 84

ELIZABETH B. STONE, Ass't Treas.

SUBSCRIPTIONS TO MISSIONARY LINK FROM
JANUARY 1 TO JANUARY 31, 1900.

Miss H. Dow, 1.00; Boston Br., 1.00; Mrs. A. D. Morse, .50; Miss R. B. Bailey, .50; Mr. W. H. Shaw, .50; Mr. J. T. Pratt, 1.00; Miss H. Garahan, .50; Mrs. R. K. McHarg, .50; Miss J. L. Hardy, 1.00; Mrs. E. M. Squire, 1.00; Mrs. J. S. Buskett, 3.00; Mrs. H. T. Jones, 1.00; Miss L. Dorsey, 1.00; Y. W. C. Ass'n, Pa., .50; Miss M. H. Maury, 3.50; Mrs. W. Williams, 5.00; Miss E. F. Randolph, .50; Miss H. E. Burnet, .50; Miss J. Read, .50; Mrs. H. Stockbridge, .75; Miss Stephenson, 1.00; sale of Leaflets and Kardoo, 1.01; Miss S. Shee, 1.00. Total, \$26 76

HELEN LOUISE KINGSBURY, *Treas.*

NEW LIFE MEMBERS.

Haverhill, Mass.—Miss Emma S. Elliott, by Zenana Society.
Pasadena, California.—Miss Grace Rankin Ward, by Friends.

TAKE NOTICE.

OCCASIONALLY complaints come to us that contributions are not correctly printed. Directions are always followed, as given in letters enclosing checks. Our friends would aid us greatly by naming the object, the contributors (either individuals or Mission Bands), and the exact locality. Often the Treasurer resides in a different place from an Auxiliary, and, accepting her address, mistakes may unintentionally be made.

In this connection we would ask our subscribers to **THE MISSIONARY LINK** to notify us of all failures in receiving the magazine, that the mistake may be promptly rectified.

We often receive no direct information of the death of our subscribers, and would request that surviving relatives will kindly notify us of this loss.

Life members are entitled to **THE MISSIONARY LINK**, and will receive it by sending an annual request for the same. Changes of address should be promptly sent to "**THE MISSIONARY LINK**," 67 Bible House, New York.

IMPORTANT.

We would ask our friends to send checks payable to the "Woman's Union Missionary Society," as so many mistakes are made in transcribing the names of our treasurers. If possible, kindly avoid sending post-office orders, which are difficult to collect.

ENDOWED BEDS IN MARGARET
WILLIAMSON HOSPITAL,
SHANGHAI, CHINA.

ENDOWMENT \$600.00.

OUR friends have often expressed a wish to know the names of the *endowed* beds in our Hospital in Shanghai, and we therefore give the list as it now stands.

Julia Cumming Jones— } Mrs. E. Stanislaus Jones.
Mary Ogden Darrah— }
Robert and William Van Arsdale—Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.
Henry Ward Beecher— } Plymouth Foreign Missionary
Ruthy B. Hutchinson— } Society.
Mary Pruyt Memorial—Ladies in Albany.
Samuel Oakley Vander Poel—Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—Friends.
Emily W. Appleton—Mrs. William Appleton.
Mrs. Bela Mitchell—Mrs. Bela Mitchell.
The American—A Friend.
The White Memorial—Medical Mission Band, Baltimore.
E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
Druscilla Dorcas Memorial—A Friend in Boston.
Mrs. John D. Richardson Memorial—Legacy.
S. E. and H. P. Warner Memorial.
Frances C. I. Greenough—Mrs. Abel Stevens.
Emeline C. Buck—Mrs. Buck.
Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
Elizabeth W. Clark— }
Jane Alexander Milligan—Mrs. John Story Gulick.
"Martha Memorial"—A Friend.
Mills Seminary—"Tolman Band," California.
Maria N. Johnson—A Friend.
"In Memoriam"—A Sister.
Maria S. Norris— } Miss Norris.
 } Mr. Wm. M. Norris.
Mrs. Sarah Willing Spotswood Memorial—By her Daughters.
John B. Spotswood—Miss Anne R. Spotswood.
A. B. C. Bed—By Friends.
Sarah A. Wakeman Memorial—A Friend.
In Memoriam—A Friend.
Ellen Logan Smith—By her Mother.
Helen E. Brown—Shut-in Society.
Anna Corilla Yeomans— } Mr. George G. Yeomans.
 } Mrs. Anna Yeomans Harris.
 } Miss Elizabeth L. Yeomans.
Mrs. Mary B. Humphreys Dey— } Anthony Dey.
Mrs. Sarah Scott Humphreys— }
Olive L. Standish—Mrs. Olive L. Standish.
Eliza C. Temple—Mrs. Eliza C. Temple.
Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
Perlie Raymond—Mrs. Mary E. Raynond.
Mrs. Mary Elliot Young—Poughkeepsie Branch.
Camilla Clarke—Mrs. Byron W. Clarke.

LIFE MEMBERS.

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

CONCERNING MISSION BOXES.

FRRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico oringham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen, and the more yellow the more beautiful!

Old linen is very much needed for hospital use.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurrumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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